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WEEKLY REVIEW.

—Bombay has burst a blood-vessel, that is, a water vessel, and is now three days without water. It would be a good thing if we could get iron as strong as the stuff our own arteries and veins are made of.

—Rather more than three years ago, Oct. 27th, 1870, the portion of the French army under General Bazaine, numbering 173,000 men, surrendered to the Germans. It was an event almost without precedent and excited no little astonishment at the time. The French are more willing to believe they were betrayed than that they were defeated, and Marshal Bazaine has just been found guilty of treason and condemned to death. This method of dealing with unsuccessful generals is not unknown to history ; it may be justified in the present instance ; we have not as yet the evidence before us.

—The *Poona Observer* tries hard to raise a laugh against the Methodists by a story of a private who professed conversion (at Poona) and then disclosed a secret to his new brethren, namely that he was an Irish Lord. *The Methodists are not much put* out by this sort of laughter. If there has been anything of the kind mentioned, the ridicule of the trick would properly fall upon those who could find fun in such hypocrisy. The *Observer* should have waited till the Methodists had begun to glory in having a live lord among them, then his ridicule would have had some point. We know not the facts of the case, but we know that the Methodists do not generally pursue a course calculated to win to them many noble, many mighty. If they attach much importance to such accessions they are on the wrong track altogether.

—It is proposed to have an "All-day Meeting" in Falkland Road Hall, some day this month, probably the 26th. We will refer again to the matter (D.V.) next week.

—The *Bombay Gazette* offers some suggestions as to "the best way of utilizing the forces available for carrying on the gigantic work of evangelizing India." The scattered forces should be united under the comprehensive banner of a common Christianity, defining this as religion founded on a belief in the divinity of Christ. There should be far more of the industrial element. The missionaries should be men of deeper learning, far larger experience and broader sympathies.

—The Anglo-Indian correspondent of the *Friend of India* says that the autobiography of John Stuart Mill is "an open, unreserved, and, it must be added, high-minded avowal of utter, absolute atheism by a man not less remarkable for the perfect integrity and sweetness of his moral character than for the transcendant quality of his intellect."

This last statement seems to differ somewhat from an ancient authority which says, "The fool hath said in his heart, 'No God.'" The Anglo-Indian adds, however :

If the progress of civilization means the spread of atheism, then it means also the certain overthrow of that civilization by some less civilized power, strong in faith. Atheism is a symptom, in short, of the decay or repression of virility.

—The *Statesman* does not concur in the censure passed upon Rao Bahadoor Gopal Rao for declining to go to England through fear of excommunication. We should have been surprised if it had concurred. Meanwhile the gentleman's course turns out a great victory for the caste-worshippers. Greater homage could not have been paid to their idol, than when a Native Judge humbly asked if he might go to England on Her Majesty's service, and humbly bowed to the refusal that followed. The very loyalty that when rendered to conscience makes a man to be a man indeed, is here paid to caste. Our contemporary thinks that caste can only be overcome by caste.

Caste cannot be prematurely destroyed by the efforts of individuals. Combination alone will anticipate its extinction in natural course.

This seems to us a very native way of looking at the matter. We believe, on the contrary, that caste will never be destroyed without the efforts of individuals. If a single man finds in his heart a conviction that caste is an evil thing, let him avow his convictions and act according to them. He may be crushed, but his example will not be lost. Some one else will follow him. There must be individual sacrifice. Caste never puts forth its power more sensibly and fatally, than when it persuades those who have received light to act as though they had not received it, and wait.

—We find in the *N. Y. Chr. Advocate* an interesting account of a remarkable revival of religion in Bloomington, Illinois. The pastors of the different churches met together and prayed, and then sent an invitation to Mr. Hammond, the evangelist. He agreed to come, on condition that the different pastors and churches would heartily co-operate. This point was secured and he came, and some 800 or 900 were converted during his stay, which did not exceed a fortnight. The work continued after his departure, and certain measures were adopted for the extension of the work, one of which is well worth being noted :—

We organized an association of our most earnest men and women, who promised to go anywhere they might be sent and do the work appointed them. Immediately came from a number of adjacent towns requests for help, which was promptly sent. Usually the company going numbered about twenty persons. In these towns morning and evening services were conducted, and the day was spent in going from one house to another, without omitting any, and speaking personally with the people and praying with them, scattering tracts and inviting them to come to church. In this daily visitation the drinking-saloons were visited, and these dens of vice and debauchery rang with Christian song, and their besotted victims melted into contrition and came to Jesus.

—An article from *The Rock* (Church of England paper) on "Disestablishment," which we transfer to our columns, shows what progress this matter is making at home. The Evangelical party begin to be aware that they are fighting the battle of Protestantism *vs.* Ritualism, at a great disadvantage in the same communion. It is an unhallowed union, and the sooner it is brought to a termination the better. How can two walk together except they be agreed ? but the converse of this seems equally true : How can two contend with each other except they be separated ? If there is a real and necessary antagonism, then the cause of truth can only suffer by an external union. The hands of the good are weakened, those of evil men and seducers are strengthened.

—A remarkable movement is referred to by a Calcutta paper. Its authority is the Rev. R. Bion of Dacca, who gave some account of it at a Conference Meeting of the Baptist Missionaries of Bengal. The *Indian Daily News* says :

It set in among the people of Eastern Bengal, initiated by a native whose name we do not catch. This native would seem to have a number of followers, who, in obedience to his command, read the Christian scriptures, and endeavoured to live after the example of the apostles and early Christians. They discard the use of medicine, and seek the cure of sickness by prayer to Christ. One of their number, in discussion with Mr. Bion's native assistant, defended this practice, maintaining that the Lord and His disciples never used medicines, and that it was a violation of the plain precept of the apostle James (whom he cited : James v. 14, 15) to resort to other means than anointing and prayer in cases of sickness. The same man refused to eat animal food with the native preacher, on the ground that to do so would offend the prejudices of Hindoo brethren, and thus be contrary to the teaching of the apostle Paul, who declared that he would not eat meat if it should cause a brother to offend, or harm him in any way.

Our readers may remember some information which we published in the early part of this year about some Chinese Christians who, taking the instructions of our Lord to his first disciples as their directory, began to cast out devils and heal those that were diseased, by prayer, and to whom it was according to their faith.

Mr. Bion also alluded to other instances of apparently spontaneous movement on the part of Hindoos towards the truths of Christianity. Men who have not heard the gospel from any missionary seem to be receiving Christianity, and both preaching and practising what they receive, some of them, as the speaker assured us, at the cost of much suffering to themselves from the persecution of their countrymen.

—In its article last week touching the atrocious libels uttered against Jesus Christ in the most public part of Bombay, the *Indian Statesman*, by some extraordinary process of ratiocination, arrived at the conclusion that the Commissioner of Police ought to put a stop to the preaching of the Gospel by missionaries on the Esplanade. If that would be a good move, a still better would

be to put a stop to all open-air preaching. Then, as the Natives have not sufficient interest in the subject to enter preaching-halls, it might be as well to revert to the original policy of the East India Company and deport the missionaries. We are afraid that even this would not suffice. When the persecuting Queen of Madagascar banished all missionaries from the island, the Native Christians stood up in their place and went everywhere preaching the word, and never more effectually than when they were hurled to pieces from the top of a high precipice; insomuch that the number of Christians augmented faster than while the missionaries were there.—We find this week in one of our contemporaries the following notice:

Mr. Tapidas Vurujdas, a well-known Hindoo merchant of this city, has caused the erection of a large temple, and has laid out a garden in its vicinity, at Surat, the opening ceremony of which took place last week before a large number of natives. It is stated that nearly Rs. 61,000 have been spent by Mr. Tapidas in the erection of the buildings.

Thus we see that "well-known Hindoo merchants" avail themselves gladly of the helps afforded by our civilization to make money, and then show how little they are personally affected by that civilization, by building new idol temples. If only now the missionaries were out of the way, what a comfortable time some people would have here! H. H. the Maharajah Holkar is now travelling in the Deccan with a grand retinue of priests and others, on a pilgrimage to the god Khundoba at Jejuri, where prostitution and religion are wondrously wedded together. There was a time, we remember, when a great deal was said about the enlightenment of Holkar.

—A CORRESPONDENT asks why proof-sheets accompanied by the MS. should be charged one anna postage, while half an anna is sufficient if they are without the MS. He considers the cheap rate no benefit to the public, as proofs are of no value without the 'copy.' According to a Marathi proverb, a milch cow is never sold separately from her calf, both go together. So if the postal authorities really mean the public to have the benefit of the half anna rate, they should allow the 'copy' to go with the proofs.

—THE Cuban authorities have agreed to surrender the *Virginius*. We are afraid that this will seem to the Americans very much like the generosity which gives back the body after having taken the life. We have not the slightest sympathy with the filibustering spirit, and cannot wonder that the Cuban authorities should try to make the most of their opportunity. They have gone very clumsily about it, and strengthened the hands of the party of annexation in America. While slavery existed in the United States the Southerners were very eager to get Cuba brought into the Union, that the slave interest might be in the ascendancy. This party has languished since the abolition of slavery, but is now likely to be revived. The best thing that Cuba could do now, would be to manumit her slaves.

—THERE is a considerable body of troops of all arms now massed together at Chinchwud, near Poona, as an Army of Exercise.

—SIR BARTLE FRERE has published in the *Times* a letter received by him from Major General Sir George Balfour, advocating a very different mode of dealing with the impending famine, than that adopted. He does not believe in relief works, but would have the people stay in their villages and live on congee. Without labour you can exist on about *one-tenth* of the food needed for work. This is an extraordinary discovery. Has Sir George tried it in his own person? Apart from exaggeration, however, it is no doubt true, the more work the more food.

—PRIZES of £200 and £100 have been offered at home for the best essays on "the British Opium Policy and its Results to India and China." We have sometimes to travel far in history to get at the chief results of any policy, but there is a book that sheds light on the future results of many policies. The essays called for are to be submitted for adjudication to Sir C. Trevelyan, Sir Bartle Frere, and Sir Louis Mallet. The *Times of India* hastens forward with the suggestion that renunciation of the opium revenue will necessitate a contribution by England of two to five millions stg. annually, towards the expenses of India. We sometimes err by failing to limit our inquiries to the simple question, What is right? God is a more important factor in these cases than some think, and it will make a huge difference whether He is on our side or not.

—A NOTICE in the *Dnyanodaya* of Nov. 6th of prizes offered by the Mission of the American Board, for books in Marathi, escaped our eye till now. The prizes are two, Rs. 125 and Rs. 75, for the best and next best books, on any subject, "in pure, plain, idiomatic Marathi prose, fitted to be useful to the Native Christian community." Two other prizes of Rs. 100 each are offered by Major Candy and Captain G. A. Jacob, through the same mission, for smaller works. Competitors should send their works to the Rev. S. B. Fairbank, Ahmednuggur, before January 1, 1875.

—THE lines by A. M. A. are not up to the mark.

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SATURDAY, DECEMBER 13, 1873.

PHYSICAL AND MORAL LAWS.

The constancy of what are called the laws of nature is taken for granted in all our proposals and arrangements. Were it not for the certainty of our knowledge that particular causes will have particular results, the basis of confidence would be completely taken away from us and we should be at sea with regard to the simplest matter that we might take in hand. The inviolability of the laws of nature enables us to walk, to eat, to sleep, to sow, to build. What an element of confusion it would prove to the farmer if, even once in a hundred times, the seed sown by him might develop into some different product; if barley became wheat, or corn poppy. Such a thing has not been known from the foundation of the world, and is simply impossible, because of the inviolability of the physical laws of the universe. The most valuable member of society, one on whom the fortunes of thousands are depending, should he take a false step upon a high and precipitous mountain, would be seized by the law of gravitation and hurled to destruction as swiftly and unerringly as though he were the most worthless of beings. The laws of nature make no exceptions, and make no allowances. Hemlock does not lose its properties when a Socrates drinks it; the wind does not turn aside when something inflammable lies between it and a flame, though the result may be the destruction of a city and the beggary of thousands. Our safety consists in knowing the laws of nature; and in the measure of our increasing knowledge of them, are we enabled to overcome many of the ills that flesh is otherwise heir to.

These laws are sometimes spoken of as blind, because they take no cognizance of human merit or human need, but take their course undistinguishingly and remorselessly. But the better we become acquainted with them, the more evidence we find that infinite wisdom has ordained them and directs them. We might think that an occasional suspension of some law would be the means of saving some precious life; but the more we study the matter the clearer it becomes that the inviolable constancy of their action secures much better results than the occasional exception would. A good man takes poison by mistake and we mourn his loss; but the event impresses on a thousand minds more deeply the necessity of carefulness and a sense of responsibility. A short-sighted and unreasoning person may find in such casualties evidence that there is no superintending providence; but a reflecting person, taking into consideration the ultimate results, finds abundant evidence that wisdom and goodness are directing all things.

But the material universe is subordinate to the moral. There is in the external creation a revelation of Mind to mind. The world was made to be cultivated; but without a cultivator there could be no cultivation. The immense deposits of coal underlying England are now revealing the purposes for which they were created myriads of years ago. But this implies that in their preparation, account was taken of the minds of Englishmen of the 19th century. Steam, electricity, photography existed in nature from the beginning of the world, but waited many thousands of years for that development of the human mind that would enable man to avail himself of them. No reflecting person can question the fact that the material is subordinate to the moral and intelligent. The will of man takes hold of Nature, and Nature is found a plastic thing in his hand. He rules the world, not independently of the laws of nature, but in accordance with them.

Now if we are everywhere confronted by physical laws, if every atom is compassed about by its own particular decalogue, would it not be a strange thing if man, made in the image of God, and invested with lordship over the world, if he were without laws for his guidance? The fact that he has a free will only shows what will be the character of the legislation to which he is subject, not that he is without law. And nobody denies that there is a code of laws for man's guidance, appealing to his conscience, his hopes and fears. Every man is conscious that he is under law.

Here we are met by a strange fact. Man knows that every violation of a physical law will involve its proper penalty; yet he seems to think that he may break with impunity the moral and spiritual laws to which he is subject. Moral laws have moral penalties; if the penalty immediately followed the transgression, there would be an end of free agency; a long interval may elapse before the penalty is felt. This however is not different from what is seen sometimes in

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material matters; the interval may be considerable between the sowing of the seed and the upspringing of the plant. Whatsoever a man soweth that shall he reap, is just as true of the moral world as of the physical; but it is a truth surprisingly kept out of sight by men. There is a gradual degradation of the conscience effected by sin; and the memory may be schooled to leave undisturbed the sin of our past years; but there is One who is greater than our hearts, and who will certainly see to it that whatsoever we may have sown, we reap. He suffers not his physical laws to be violated with impunity, even by the best men; but we are assured that he attaches the highest importance to the laws which he has given for the guidance of man. "Because sentence against an evil work is not executed speedily, therefore the hearts of the children of men are fully set in them to do evil." But what a signal mistake this! because the chastisement does not come at once, it will not come at all! You may silence and degrade your conscience, and extinguish the testimony of memory; but He that is greater than your heart has power to invest your conscience, in the twinkling of an eye, with the chastising power of a legion of devils, and to arm your memory with a sin-disclosing power that you never dreamed of.

Men infer from the constancy of Nature's operations, that nothing supernatural is possible; but how is it that they persuade themselves that God will yet be mocked and the sinner escape his doom? A single sin unpunished, would be an instance of the supernatural beyond anything ever seen, more inexplicable than if at high tide the water should persistently continue at the same level.

God has a will concerning physical things, and if we do not apply our minds and learn that will, the law takes its course and we learn it by a broken limb or by some other loss or grief. Much more, God has a will concerning moral things; we may shut our eyes to it, if we will, but we cannot destroy the will by ignoring it; it will abide its time and come against us as an armed man. God is not mocked, says the Apostle advisedly. Men fancy they can mock God by disobeying him with impunity; but the fact of retribution is just as certain as the fact of God's existence.

When a man awakens to the reality of this condition of things, and sees that all his past sins have gone before and are waiting for him at the judgment-seat, he discovers his need of the Gospel, and hears with profoundest admiration of One who has borne his sins in his own body on the cross, and whose blood cleanses from all unrighteousness.

In a recent number of the *Indian Mirror* appeared an article on "Past Sins" commencing as follows:

"While other systems of religion attempt to solve the problem how past sin may be atoned for, pure theism looks only to the eradication of present sin, and the prevention of future sin."

Again:

"We have learnt to believe that to fight with past sin is to fight with a shadow, for such a thing does not *really* exist, and is altogether an imaginary evil."

How any one calling himself a religious instructor, can put forth such wild statements, we are at a loss to understand. There was never a sin committed on this earth, that is not now living in its results, though it is only Omniscience that can trace many of these results. Sin is the transgression of God's law; it is committed first and foremost against God; but with God there is no past. Past sins will be found to be a terrible reality in the day when all shall appear before God, when every mouth shall be stopped and all become guilty before God. The man who gave himself up a few years ago, in England, for the murder of his wife committed some twenty years previously, found his past sin a terrible reality. No one on earth beside him knew of it, but the knowledge became so intolerably burdensome that he found it a relief to surrender himself to human justice and suffer the penalty. You might as well have attempted to convince him that his wife was not really dead, but actually existing, as to persuade him that his sin, being past, was no longer a reality.

ESSAYS ON THE EVIDENCES.

The publication of a series of "Essays on Fundamental Questions for English Readers in India" has been commenced in Mirzapore. The first of these is Introductory. The second is on the Character and Claims of the Lord Jesus Christ. The aim of the Essays is thus stated:

To set forth the nature of Christianity, its adaptation to man's character and state, the firm grounds on which its claim to a Divine origin rests, the radical defect of other systems, and the futility of the objections advanced against it.

They are addressed at once to Europeans and Natives. The grand difficulty with regard to such publications is to get them into the hands and before the minds of those for whom they are specially intended. Persons of a sceptical turn generally avoid all works that aim to show them they are wrong; they are proud of their scepticism and think it the indication of a superior mind, and are not at all willing to have their eyes open to the facts of the case. Some there are who are doubters because they know not that Christianity has its evidences, and who might be led to read these Essays and similar works; though in general they would be more attracted by the names of distinguished writers whose Lectures have been published lately by the Christian Evidence Society. We heartily desire that those who are issuing these Essays may succeed in bringing them to the notice of Europeans and Natives in India who are sceptical; some special means of accomplishing this will doubtless be employed.

We make the following extract from this Introductory Essay:

Some are inclined to say, "Surely there must be something defective in the evidence for the Divine origin of Christianity when so much can be plausibly said against it. There ought to be no room for doubt. Why should not the Bible have such marks of Divine authorship as would strike dumb any one inclined to question it? If nothing less be sufficient, why should not a voice from heaven proclaim to all, that the Bible is the Word of God, and that Jesus is the Lord and Saviour of men? Why should not miracles be wrought to put to flight the unbelief, which is at once so daring and so destructive?" Let such persons bethink themselves. They demand nothing less than an entire change in the constitution of the world. They have only to carry out their principle to its legitimate extent, to ask that man be so constituted and placed that he cannot go astray, at least in matters vitally affecting his character and state. Letting the Bible alone altogether, who does not know that persons often go fatally astray? Every day of our lives we have duties to discharge towards God, towards our fellow-creatures and ourselves. We are bound to do what is right, and true, and meet. To act otherwise is to commit evil, and to inflict injury on ourselves and others. But we do act otherwise many a time. We know too well how prone we are to err, and how hurtful error is. By one false step many a one has been plunged into disgrace, misery, and ruin. It might seem it would be better if we were infallibly kept right, but we are not and could not be thus kept without a radical change in the government of the human race. We have enough of light to guide us, but not enough to compel us to pursue the right course. The evidence for the Divine origin of Christianity is amply sufficient, as we shall afterwards see, but if it were such as to compel conviction from the inattentive and unwilling, it would take man out of the position he obviously has in this world as an intelligent being in a state of probation.

Would not miracles put an end to doubt? Certainly not. An eminent French writer has said that it was easy for Galilæan peasants to believe they had seen their Master alive after his death and burial, but the *savans* of Paris required proof fitted to convince enlightened minds. Let only such an event be submitted to them, let it be only attested by them, and no room for doubt would remain. Would it be so? The philosophers of Berlin would declare the *savans* of Paris to be charlatans, and scout their testimony. The demonstration must be given in Berlin. But if there, why not in London too? And the New World—is it to be passed over? Is not Boston also a leader in thought? Then, are not wiser and wiser men appearing from generation to generation, who stand on the heads of their ancestors? Why should they be bound by the testimony of a half-enlightened age? The demonstration must be repeated to retain its force. Thus it would be with every miracle which can be conceived. It would require to be repeated in all ages and places, and the very repetition would take away its miraculous character. Besides, we are told that miracles are impossible. No testimony can prove them, and of course one's own senses would fail to bring conviction. In these days we are often reminded of our Lord's words, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

We agree with the writer that the demand for *overwhelming* evidence, such as will constrain all to believe, and make incredulity impossible, is a demand not authorized by the constitution of things or by commonsense. Men are under probation, and may not be dragged from disloyalty to loyalty. Evidence is evidence only when it is impartially looked at, and men are free to regard it or not. That miracles would not render scepticism impossible, we fully believe, for it is shown in the Scriptures. This does not, however, justify us in disparaging miracles. "If I do not the works of him that sent me, believe me not," says our Lord, referring specially to his supernatural works. Moral evidence was never more powerfully present than in the person of him who was holy, harmless and separate from sinners: but what was this in the face of man's intense devotedness to his own will? Man being what he is, no evidence is so fitted to carry conviction to him as that of miracles. Why, otherwise, would this evidence have been so constantly furnished in connection with the giving of the successive portions of the Scriptures? We think very likely that the *savans* of Paris and the philosophers of Berlin would reason in the way indicated in the above extract; but men with minds less sophisticated would recognize the hand of God with thankfulness and lay hold on eternal life. There were sceptics enough in Judæa in the days of our Lord; the Sadducees were so philosophical as to scout at the idea of a future existence; nevertheless divine wisdom saw it to be fitting that our Lord and the apostolic church should have the attestation of miracles. Our friends who write on the Evidences of Christianity generally assume that the absence of such testimony nowadays, is a proof that God has set it

aside as inexpedient and inferior to other testimony now available; but in this assumption they expose themselves to an attack of another kind, to an objection of this sort: "Miracles are, we admit, a poor kind of evidence, and not such as we ought to look for in connection with a Gospel from on high; and the sacred writers betrayed their short-sightedness when they attached so much importance to them, and even rested the claims of Scripture very largely upon them." As soon as we begin to disparage miracles, we may expect to hear men deny that there ever have been any miracles.

The writer of this must always cherish a feeling of profound gratitude to the authors of our works on the Evidences, as it was the blessing of God on the reading of Paley that brought him out of the deepest night of infidelity into the light of God's glorious Gospel. This does not hinder, however, his recognition of the fact that miracles are everywhere spoken of in the Scriptures as signally revealing the glory of God. On the supposition that God intended that his *obedient* people should be accompanied by miraculous attestation wheresoever they went as his heralds, with overtures of mercy, we find in the Scriptures just the promises and declarations that we would expect. As a matter of fact, we have at this day all the attestations that we have faith to look for; and these are so ample, for every one willing to consider them, that men are without excuse, wherever the Gospel is preached. That Christians, with their weak faith, are without excuse, we say not. There is room for their faith to grow exceedingly; and as it grows, shall the power of God more signally accompany the word.

This introductory essay is written by one who has mastered the subject, and is well fitted to carry conviction to those who will carefully follow its reasonings. We hope to notice the succeeding essays. The one on Jesus Christ, his Character and Claims, is procurable at the Bombay Tract Depôt, and we recommend that pains should be taken to get it into the hands of educated Natives.

THE SUNLESS NATION.—XVII.

(An Allegory.)

Harold—this was the name of our new friend—hastened to the bedside of his uncle and told him of his new experience. His uncle could scarcely credit it and made him repeat the statement with all its particulars. Afterwards he said: Have you forgotten the condition upon which I made you my heir?

Harold.—I have not forgotten it. For a while it was a serious barrier in the way of my perceiving the claims of the Lord of Light on my allegiance. I have learned that the persuasion of some good to be obtained in a particular direction, fearfully biasses a man against the truth which lies in another direction. The unwillingness to forfeit the wealth you were leaving to me, predisposed me against the salvation which required its renunciation, and disposed me to give credit to the many depreciatory things said about that salvation. But some of the words of the true Friend, the Lord who became a servant and a sufferer to recover us, came to my heart with irresistible power, and it was impressed upon me that the wisdom from above must be incomparably more valuable than anything this world can give us. What can this world really give us? It can only make over to us for the present moment, treasures that may be taken from us the next. Your wealth, for instance, is it really yours? If it were, it would not be right to take it from you, or you from it; yet providence seems about to do this. We can only be said to have that which is secured to us by a divine unalterable arrangement. But presently, I lost all sight of the riches of the world in the contemplation of the all-satisfying love of the Lord of Light, and I found myself enriched beyond anything my fancy had depicted. And I have come to you, my dear uncle, with two objects; 1st, that you may alter your will, excluding me, if you are still in that mind; and 2ndly that you may believe on the same living Lord in whom I now rejoice.

Uncle.—Very well. One thing at a time. First, the will. Call the lawyer.

The lawyer was called in and under the instructions of the dying man a new will was prepared; he then signed it, and destroyed the one previously made. Dismissing all others, he called his nephew to his bedside and said:

You will now feel somewhat bitter against me for having cut you off.

Harold.—No, dear uncle, there is not the slightest bitterness in my heart on this account. You have only fulfilled your declared attentions, and I came here with the expectation that you would do this. But now let me speak to you of a much more important matter. You have always been noted as a scrupulous man of business, neither owing any man anything or suffering others to be in your debt. In contrast with many who trouble themselves only about those obligations which they cannot avoid, you have found comfort in the thought of your uprightness.

Uncle.—Well, is it not a good ground of comfort?

Harold.—Are you sure you have not been all the time neglecting some much greater obligation! The Lord of all wishes his creatures to know him and his love, and the highest obligation on you and me is to seek the restoration of amity and confidence between the created and the Creator. You have always paid your pecuniary debts, which is most commendable, but the love of God, to show which you have been especially created and preserved, you have not shown to them. Rather have you acted as though God were unworthy of the love of his creatures, and have encouraged men by your example to treat him as a cipher. You have ignored him and taught others to do so. But I have found out that all the wealth of the universe is contemptible in its power to bless compared with a single ray of the glory of God descending into the heart. I mourn that I should have been so blind all my days, and so instrumental in keeping others blind. Now if you experienced what I do, you would feel no unwillingness to depart; what you here relinquish would seem to you utterly worthless in comparison with the blessedness that awaits you.

Uncle.—An hour or two ago I would have thought such talk ridiculous and hypocritical; but you have given a proof of sincerity that I am unable to resist. Tell me how you obtained this soul-satisfaction that enables you to despise the wealth which I have been accumulating in threescore years of hardest toil.

Harold.—I received it as it was offered,—of free grace. The gift of God is eternal life. How delighted would I be, if you would just now consent to give up all personal grounds of confidence, receiving the Prince of Life as your hope. Then will you exclaim, 'In the Lord have I righteousness and strength.'

Uncle.—What strength I ever had is fast leaving me, and if I am now to have strength it must be in another. And what you have said has taken from me the notion that I had of my righteousness. I see now that fixing my attention on an inferior obligation, I have been all my life unmindful of the highest; all my supposed righteousness takes wings and flees away; if I am to have righteousness it must be in another. But how can one have righteousness in another?

Harold.—There is none good save One, that is, God. He has the righteousness of all his creatures. It is only as he works in us to will and to do, that we can have righteousness; in other words his righteousness controls not merely His own acts as Governor of the universe, but the acts of his creatures. Look unto Him who was lifted up that he might draw all unto him. He has suffered in your stead; sinless, he was made sin for you that you might be made righteousness in him.

The loving and earnest labour of the nephew had its fruit in the conversion of the uncle, who in his last moments had a peace never known before, and a foretaste of immortality. Men, who see only what is visible, pitied the nephew who had lost such a splendid inheritance, not knowing that he was an heir of God and that all things were his.

Notice.

Received for the family of the late Mr. Thomson: J. F. H. Rs. 10, A Friend 10, E. H. 50, Ada G. 5.

Epitome of News.

SATURDAY, DECEMBER 6, 1873.

"The *Bombay Samachar* hears, from a reliable source, that an order has been out from Government to the effect that any servant of Government hereafter taking benefit of the Insolvency Court will be summarily dismissed the service, without any regard to his circumstances."

Why have Insolvency Laws? If they are to be limited in their application, the limits should be expressed in the laws themselves.

—Home paper: "About one o'clock A.M. on Nov. 9 a large merchant vessel was seen running for Kingstown harbour under full sail. As she approached it was observed that she was on fire, and no effort was being made by the crew to shorten sail. The harbour was crowded with wind-bound vessels, and the consternation created by the entrance of the burning ship was intense. Both anchors were let go as she entered the harbour, but they failed to catch, and the vessel drifted. She proved to be the *Nagpore*, an iron ship, bound from Calcutta to Liverpool with a cargo of cotton, jute, and saltpetre. She had taken fire four days previously, and her commander tried to make for Holyhead, but owing to the heavy gale he had to run for Kingstown. The crew were so exhausted with their efforts in keeping the fire under that they were unable to take in sail."

The *Nagpore* ran down three vessels before she was brought to. It was a race for life.

—The Rinderpest, or something like it, has broken out among the Bombay cattle.

—The *Bombay Tatler* in the *Gazette* says: "Nothing that a European mind is capable of conceiving could be more villainous and blasphemous than the language which this man, Pandoorung Hurrychund, seems to have uttered against Christianity and its Founder. Christian missionaries may endeavour to point out the errors of Hindooism, but I am confident that not an Englishman in India calling himself missionary would ever degrade himself so far as to say of any of the heathen divinities what Pandoorung Hurrychund has said boldly, in a public place, about a Being whom it would be sacrilege to mention in the same breath with his foul-mouthed accuser. It is absurd to say that Mr. Trevor should have left the particular part of the Esplanade where this man, 'like a dog returning to his vomit,' was blaspheming Christianity, merely because he was requested to do so. Mr. Trevor acted the part of a man with respect for Christianity when he stood his ground and took the slanderer to task while his mouth was yet foul with the slanders he was uttering. Had Mr. Trevor gone away, the blasphemies against Christianity would have been uttered in a public place nevertheless, and that they were intended for European ears can scarcely be doubted in the face of the fact that Pandoorung Hurrychund blasphemed not in his mother-tongue but in English. 'Teach me language that I may learn how to curse,' says Caliban; and I should not be at all surprised if this Pandoorung Hurrychund learned at Government expense the language which he has displayed to such advantage in traducing Christianity."

Mr. Pandoorung is not, we believe, a Brahmin, but a Shimpi.

—The *Oxford Guardian* notices some Lectures on Rome by Mr. Parker:

"The fourth lecture was on 'The Recent Excavations in Rome.' Much credit is due to the Italian Government for the vigorous manner in which they are carrying on excavations in the Forum Romanum, and on the Palatine Hill, and in the Thermæ of Caracalla, as well as at Ostia and at Tivoli—in fact all those antiquities which are acknowledged to belong to the Government. The Italian Parliament votes £1,200 a year for this purpose, which is understood to be chiefly for the excavations of the Palatine Hill, with the slopes round it, including the Forum Romanum. They have now connected the excavations made in the time of Napoleon III., and each fresh excavation proves more clearly the substantial truth of the ancient legendary history of Rome. These it is intended ultimately to make into a second Pompeii in the middle of Rome, including the most interesting archæological ground in the

world; but many years must elapse before this admirable project can be fully carried out.

"In the meantime, since Rome has been made the capital of Italy, a new city is being built within the old walls, but practically on what is now a new site, in the city of the Empire, upon the hills on the eastern side of Rome, which had been deserted for centuries; the modern Rome of the Popes of the sixteenth century having been built on the level ground between the hills and the Tiber; but the great flood decided the builders not to build on that site, and to begin the new city on the high ground. This new city is making extraordinary and rapid progress; upwards of 2,000 houses are building in Rome at this moment. New streets, new quarters of the city are being built, new drains being made on the most magnificent scale, and at an enormous depth, vieing with those of the old Romans.

"But in doing all this the remains of the ancient city of the time of the Empire are being brought to light week after week, and often buried again the next."

Monday, December 8.

—The *Mirror* hears that the Maharaja of Jeypore has liberally paid Dr. N. C. Macnamara for his successful operation for cataract on the eye of His Highness. The able doctor has received Rs. 15,000 in cash, and jewellery worth Rs. 2,000, besides a sword, two shields, and a jumboora. His assistant, Baboo Lal Madhub Mookerjee, has been paid Rs. 5,500 in cash. He has also received jewellery worth Rs. 500, and big marble toys valued at Rs. 250. The Maharaja, whose eyesight is completely restored, is very much pleased with Dr. Macnamara for his successful operation on his eye. The two other recipients of the Maharaja's presents are Dr. Valentine, physician to His Highness, and Abdool Rahim, the native doctor at Jeypore. The former received Rs. 5,000 in cash, and the latter Rs. 500.

—*Times of India*; Bangalore: "Yesterday the judgment in the case of Hutchi, the Hindoo convert, *versus* her heathen husband, was delivered by Mr. Jambu Chetty, the Judicial Assistant Commissioner. The case was dismissed with costs."

—*Times*: "Among the papers presented to Parliament relating to the South Sea Islanders is a report by Capt. C. H. Simpson, of Her Majesty's ship *Blanche*, giving an account of his visit last year to the Solomon and other groups of islands in the Pacific Ocean. While at Isabel Island, from which seven women and three men were kidnapped in 1871, Captain Simpson, with a party of officers, went a short distance inland to visit one of the remarkable tree-villages, peculiar, he believes, to this island. He found the village built on the summit of a rocky mountain rising almost perpendicular to a height of 800 feet. The party ascended by a native path from the interior, and found the extreme summit a mass of enormous rocks standing up like a castle, among which grow the gigantic trees in the branches of which the houses of the natives are built. The stems of these trees rise perfectly straight and smooth, without a branch, to a height varying from 50 ft. to 150 ft. In the one Captain Simpson ascended the house was just 80 ft. from the ground; one close to it was about 120 ft. The only means of approach to these houses is by a ladder made of a creeper, suspended from a post within the house, and which, of course, can be hauled up at will. The houses are most ingeniously built, and are very firm and strong. Each house will contain from ten to twelve natives, and an ample store of stones is kept, which they throw, both with slings and with the hand, with great force and precision. At the foot of each of these trees is another hut, in which the family usually reside, the tree-house being only resorted to at night and during times of expected danger. In fact, however, they are never safe from surprise, notwithstanding all their precautions, as the great object in life among the people is to get each other's heads."

Tuesday, December 9.

—"The *Englishman* learns that the question papers for the examination of the students for the Minor and Vernacular scholarships, held at Bankipore, had been tampered with, and the questions sold in the market. The vendor has been caught, and is in custody, awaiting his trial before the magistrate. The examination has been in consequence quashed, and a fresh examination will be again held."

The questions ought not to be printed.

—*Bombay Gazette*: "On the 26th November last the Madras Government passed an order on the subject of hidden treasure discovered in the Tinkarey talooka, in the Tinnevelly district, some twelve months ago, by a gang of labourers employed in cutting a channel connected with the Strivaiguntum Anicut project. These labourers came upon a large copper-pot filled with gold ingots and coins, estimated at a lakh of rupees. They divided the spoil among them, but the matter having reached the ears of the Tahsildar, he took steps and recovered eight thousand rupees' worth of the treasure. The coins found were principally Arabic, but one is European. The Collector of Tinnevelly reports that 'as far as can be ascertained, the latter is a coin of Joanna of Castile, A.D. 1236. Some of the Arabic coins are still older: one bears the impress of the Mahomedan year 71, and another bears the name of Sultan Salauddeen, who may be the Saladin of history.'"

—The *Samachar* publishes some of the evidence brought before the Baroda Commission. Here is a specimen: "A man of the Mahar or Dhed caste was next examined. He stated that he was a man of wealth, and that he owned a house in the Gaekwar's territory, in which he lived. The Kamdar, noticing that he was in such good circumstances, resolved to bring him into some trouble. One day the Kamdar sent for the witness, and on his appearing before him, told him that a Hindoo had laid a charge against him for entering into a Hindoo temple and defiling it. Upon this, witness was put in irons and confined for some time. He was afterwards fined heavily and released. Some days afterwards he was again arrested on the same charge and sentenced to seven years' imprisonment. On hearing that a Commission had been appointed by the British Sircar to inquire into complaints of acts of oppression practised by the Gaekwar's officers, witness petitioned to be allowed to make his case known to the Commissioners, and he was released and allowed to appear before the Commissioners. On being questioned by the President of the Commission, witness said that the people of his class never enter such temples, because they know that the temples would be defiled if they were to go into the temples.

"It is said that the Maharaja has given orders to his officers to spend any amount of money, so that the present crisis in Baroda affairs may be overcome."

—*Times of India*: "The religious demonstration to the shrine of 'Our Lady of the Immaculate Conception' was performed on Sunday last, the 7th instant, by about 500 Roman Catholics of the parish of St. Peter at Bandora, joined by a few from Bombay and Mahim, under the leadership of Father Hauser, S. J., Colonel and Mrs. Macgowan were also members of the pious undertaking. The pilgrims travelled by special train from Bandora at 7-45 A.M., reciting prayers and devotions suggested by special religious instructions for three days preceding the journey. A solemn procession of priests and laymen lining both sides of the road was formed at the base of Bharoolee station, with lighted tapers, banners, and other emblems of Christianity, accompanied with the band of the Roman Catholic Orphanage. The chapel, which was at one time a Hindoo pagoda, contains a beautiful image of the Virgin Mary, and was reached after nearly two hours' walk along the ancient road, and through fields and watercourses."

—*Madras Mail*: "The Rev. John S. Chandler, son of the Rev. J. E. Chandler, of the American Mission at Madura, arrived at Madras by the steamer *Sultan*, and will proceed to join that Mission. The Rev. Mr. Howland, son of the Rev. W. W. Howland, of the American Mission at Jaffna, left the *Sultan* at Colombo to pay a short visit to his father, but will soon join Mr. Chandler at Madura. The arrival of these two Missionaries will increase the staff of the Mission from six to eight clergymen. The Rev. Mr. Horsley, a son of Colonel Horsley, R. E., a former Secretary to Government in the Public Works Department, was also a passenger in the *Sultan*, and proceeds to Tinnevelly to join the staff of the Church Missionary Society."

—"A Gujarati newspaper states that an *exposé* of matters connected with the Abyssinian Expedition is now in the press and will shortly be published. It is believed that several scandals interesting to Government and the public will be brought to light."

—*Indian Statesman*: "Murdanshah, the condemned convict who was tried at the last Criminal Sessions on a charge of murdering a European warder in the House of Correction, will be executed on Saturday next. He listens quietly to the Koran, which is read to him daily by a *Kazee*, and pretends to be insane and not to know the reason why he is to be hanged. His health has been failing ever since the sentence of death was passed on him."

—The *Friend of India* says that Sir Richard Temple is to be the next Lieutenant-Governor of Bengal. Sir George Campbell has resigned, though he may not leave immediately.

—*Lucknow Witness*: "We are fully convinced that Ritualism is reaching some of the best-known schools, influencing the pupils to an extent but little suspected by the too confiding parents. A young lad returning home not long since from a certain school less than a thousand miles from Lucknow created a little sensation at table by reverently making the sign of the cross before beginning to eat. The situation was bad enough in India when Romanism and Protestantism were distinct systems, but the recent advent of Anglican Catholicism bids fair to ruin most of the public schools, by making them so essentially Romanistic that prudent Protestants cannot send their children to them."

—"We are glad to learn that the American Presbyterians have resolved to establish a mission station at Gwalior, and that the Rev. Dr. Warren has been assigned to the new work. Dr. Warren is admirably qualified for this important duty. He came to India in 1838, and did enough good service for an ordinary lifetime, then returned to America and served as chaplain during the great war, was made prisoner and suffered a long and cruel confinement at Richmond, afterwards did invaluable service among the freedmen in Louisiana, and finally returned to India again last year to spend the rest of his days in the work to which he had devoted his youth. He is a veteran in years and service, but has all the buoyancy and mental elasticity of youth, and we are assured will lay stable foundations for the new mission at Gwalior."

—"The editor of the leading medical journal in Philadelphia, professor of surgery at the local medical college, offered a prize for the best series of articles on clinical practice. A set of remarkably able papers was immediately sent in, and appeared in his journal, signed 'M. M. W.' Meanwhile, side by side with these articles appeared the learned professor's own leaders inveighing against the recent admission of women for medical instruction in Philadelphia, and setting forth the incapacity of the sex for such studies. When the prize for the papers on clinical practice came to be awarded, the doctor unhesitatingly gave it to the unknown 'M. M. W.'; and Mrs. Margaret M. Webster modestly put forward her right to them and to the reward."

—It is estimated that there are 200,000 adherents of the Old Catholic movement.

—*Friend of India*: "Lord Lawrence has done noble work for London in his three years' chairmanship of the School Board."

Wednesday, December 10.

—It is definitely announced that Sir Geo. Campbell has withdrawn his resignation till the present distress is over.

—*Poona Observer*: "Within three weeks about seven hundred and fifty marriage ceremonies have been performed in the city of Poona, most of the brides being eight years of age."

—"The *American Manufacturer* says that about 7,000 acres are cleared of timber each week-day in the United States. Of the annual crop 75,000,000 dollars' worth goes to fuel, and twice as much to fencing. The locomotives in North America consume no less than 700,000 cords, or 500 acres a year."

—*Indian Statesman*: "The adoption by the London *Spectator* of the suggestion that has been repeatedly made in our own columns, and in those of the *Indian Economist*, for the establishment of public granaries as a provision against dearths, has drawn attention to this subject in England as well as in India."

The idea is nearly 4,000 years old. See Gen. xli. 33-36. The *Statesman* says: "To return to the devices of Joseph in Egypt would probably to the administrators and legislators of the present day seem obsolete, if not barbarous. Yet that in the circumstances of the Egypt of his time Joseph acted in the most enlightened spirit of political economy, when he constrained the Egyptians to store up the excess of bounteous years as provision against years of drought, admits of no doubt whatever; while just as little doubtful is it that, as regards food-supplies, the

India of the present day and the Egypt of Joseph's time are not very dissimilarly circumstanced."

—The same: "A dispute has been for some time raging between the *Daivadnya* Brahmans and the *Chitpavan* Brahmans, who are at daggers drawn. This hostility owes its origin to a dispute for superiority. The *Daivadnyas* say that they are a higher class of Brahmans and entitled to all the rites and privileges prescribed in the *shastras*, from which they even cite authorities in proof of their assertion. The *Chitpavans*, on the other hand, not only call in question the superiority of their rivals, but designate them a nation of mushrooms, and not unoften treat them to even stronger epithets."

—The late Charles Dickens said (see his Life recently published) that "the dissemination of Catholicism was the most horrible means of political and social degradation left in the world."

Thursday, December 11.

—"A Reuter's telegram received yesterday states that the latest crop-reports in Bengal are generally unchanged. No rain has fallen except in portions of the eastern districts and Orissa. In some districts crops are being cut, and are turning out rather better than was estimated. A considerable extent of land has been brought under irrigation from the Soane Canal. In the Patna Division, Government has decided that 950,000 maunds of grain shall be provided before the 31st January for distribution to the relief works in the distressed districts."

—We have frequently referred to the state of matters mentioned in the following from the *Pioneer*: "Certain representations, to which we (*Pioneer*) referred recently as having been made by Hindoos and Mahomedans in Bengal, together with others now brought forward in Madras, show decisively that a screw is loose in the native trusteeship of mosque and pagoda endowments. In 1810, in the case of Bengal, and in 1817, in the case of Madras, Government assumed the regular control and superintendence of religious endowments, and the collection of their proceeds. Religious neutrality, as we now understand it, is only some nine or ten years old, Hindoo endowments having been transferred in 1863, and those of the Mahomedan faith the year after. But in both presidencies the chief result appears to have been misappropriation of funds by the guardians whom Government left the native community to elect for itself. The natives of Trichinopoly have seriously addressed Lord Hobart on this very point. 'The Pagoda Trustees and Committee Members' do what they like; while 'no one has as yet found time or means to go to court against them.' 'The present management . . is a great grievance,' and has proved 'a complete failure.' The upshot is that an unbelieving Government is invited to reassume its old connection with the native religions. What would Exeter Hall say to this proposal for putting Lord Northbrook in league with Satan?"

—*Madras Times*: "We learn from St. Thomas' Mount that a driver belonging to the C-20 Royal Artillery, named Thomas Elder, aged about 23 years, committed suicide by throwing himself into a well in the barracks square, at about 8-30 P.M., on Friday last. The deceased was a bachelor, and had been drinking for some days previous."

—At Mahuwa, to extort a confession, the police beat a man so that he died.

—The Muir College at Allahabad, to cost six lakhs, has just been commenced.

—A Brahmo of Calcutta has been detected stealing a watch, and sentenced to three months' imprisonment.

—The *Westminster Review* has a paper on the joint education of the sexes, as carried on in America.

"The Universities and Colleges—at any rate the older institutions, like Harvard—still shut their doors against women, but Michigan University admitted women nearly four years ago, and Cornell University—which, by the way, is honoured by the assistance of Mr. Goldwin Smith—has this year received its first class of women.

"To show the good manners of Young America to the gentler sex, the instance is given of Miss Stockwell, who for a whole year was alone in the Arts classes at Antioch University among seven or eight hundred young men, and yet never met with anything to make her feel in the slightest degree uncomfortable, and took her B. A. degree last year as first Greek Scholar in the University."

Friday, December 12.

—We are favoured with the December number of the "Indian Travellers' Guide," published by the *Bombay Gazette*.

—The Governor-General is expected back at Calcutta this day.

—*Times of India*; Kurrachee: "A respectable old gentleman—Mr. Weldon Wheatly Beck, well-known to many of the old residents of Bombay—died the other day after a protracted illness. The deceased's friends wished the last sad rites to be performed by the Rev. James Sheldon, as he it was who had ministered to Mr. Beck's temporal and spiritual wants throughout his illness; but Mr. Streeten would not hear of it. Mr. Sheldon, in Mr. Streeten's opinion, could not bury people, because it was against the Bishop's orders. So, at the graveyard, Mr. Streeten stood at the gate in his surplice and contested Mr. Sheldon's right to read the funeral service over the deceased's remains. The corpse had arrived, the friends of the deceased were ready to convey it to its last resting-place; but Mr. Streeten wouldn't budge an inch, and stood talking to Mr. Sheldon at the gate."

After a good deal of expostulation, Mr. Streeten finally allowed Mr. Sheldon to bury his friend, under protest. If some of this zeal were rather employed in seeking the salvation of sinners, it would be well.

—Fears are expressed for the harvest in Gunjam.

—Deaths last week, 275.

—A Madrassee Christian servant of some gentlemen who were out shooting was drowned in the Vehar Lake on Wednesday; he was trying to recover a bird which he had shot.

—The Court Martial on Lieut. England still drags its length along.

—A contemporary directs attention to an appeal to the public, put forward by the Calcutta Bible and Tract Societies. Rs. 40,000 to Rs. 45,000 was wanted to build or purchase a suitable house for a depository for their publications. An appeal having been made to the home societies, they have very liberally come forward with a promise to supply the needful, if Rs. 10,000 can be raised from local sources.

More than 20 years ago upwards of Rs. 10,000 was raised in Bombay (in subscriptions of Rs. 100 each) for the Tract and Book Society's Depository.

—*Overland Mail*, Nov. 21: The United States Government has decided upon immediate measures to punish the Cuban authorities for the *Virginius* executions, unless the Spanish Republic is prompt in doing so.

It is affirmed that the vessel was in the employ of the insurgents, and was a regular privateer.

Amongst the deaths recorded this week are—Lord J. G. Lennox; Sir H. Hardinge, Bart.; Sir F. P. Price, Bart.; Mr. T. Baring, M.P.; Lieut.-Col. F. Connor, 2nd Regt.; Lieut.-Col. D. W. Tupper, late 50th Regt.; Lieut.-Col. T. H. Hemmans, late 78th Regt.; Comdr. J. W. Reed, R.N.; and Mr. J. S. Louden, late of Hongkong and Shanghai Bank.

A mass meeting has been held at Baltimore, when a resolution was passed demanding reparation from Spain or the occupation of Cuba.

The American correspondent of the *Times* telegraphs that an order has been sent to the British admiral at Bermuda to concentrate his fleet in the Cuban waters, with the flagship at Havannah.

A cable despatch states that William M. Tweed has been convicted of embezzlement in the New York Tammany frauds. The jury were out all night considering their verdict.

Appalling Death of a Spirit Medium.—At the Athenæum Assembly Rooms, Temple Row, Birmingham, a spiritualistic service was being held on the evening of Nov. 16, and in the course of it a medium named Benjamin Hawkes addressed the meeting. He spoke for fully half an hour, appearing to be in his usual health, and then he described with startling vividity a *séance* in which the Apostle Peter had manifested himself to the assembled spiritists. Peter had clasped hands with him, and he (Hawkes) felt the close pressure of the Apostle's grasp. From this he argued that it was quite possible to understand how Thomas of Didymus thrust his hand into the side of "the Personification of Divine Love." The instant these last words were out of the speaker's mouth he fell back on a chair behind him. There was great excitement, for the meeting believed Hawkes was under strong "spirit control." A few seconds elapsed, and a surgeon came up to the medium, and found him dead. The meeting broke up in wild confusion.

Selections.

DISESTABLISHMENT.

People of delicate nerves do not like to talk of Disestablishment, but this only enhances the danger of its coming suddenly upon us. Mr. Spurgeon, who is troubled with no such weakness, thus expresses himself in the *Sword and Trowel* for the present month:—

"As elections," he says, "are very numerous just now, it is to be hoped that no Nonconformists will vote for any man who will not aid in the disestablishment of the Anglican Church. Liberal and Tory alike are useless to us if they will not do this much for us. When Evangelical truth was preached from her pulpits we might be quiet, but now that on all sides images are set up in her churches, and full-blown Popery is restored to her pulpits, we are bound to demand that this shall no longer be the national Church. Let those who approve of Ritualistic mummeries pay for them themselves, and have the credit of them; but to lay this synagogue of heresies at the door of us all, as our own national Church, is abominable."

This is exceedingly plain speaking, and much more to the same effect comes to us from the Wesleyans and other Nonconformist bodies. To the charge it involves we Protestant Churchmen have no reply, for however much on mere abstract grounds we may be in favour of Establishments and the union of Church and State, we should all rejoice at the demolition of the one and the dissolution of the other rather than see Ritualism or Popery installed in the citadel of power. We cannot—like the so-called Church Defence Society—fight for Mr. Mackonochie against Mr. Spurgeon. Hence our danger, which the enemies of the Church are not slow to turn to account, and no one more so than Mr. Bright. That speech of his at Birmingham struck us from the first as a menace or a "warning" of the deepest significance, and we are therefore not surprised to find that the quick, penetrating eye of the *Pall Mall Gazette* views it in precisely the same serious light.

"The more," says our contemporary, "we consider the effect of Mr. Bright's speech at Birmingham, the more strongly do we feel the position of the Church of England is very critical, and that the steps which will be taken to disestablish and disendow it are becoming clear. The first step will obviously be to propose to apply to the sale of livings the principle applied to purchase in the army. . . . The popular argument for the abolition of purchase in the Church (a lucky phrase to begin with) is so plain and strong that it is needless to insist upon it, or even to throw it into form; but let us consider the result. Owners of advowsons would, of course, require compensation, and their claim to it would be irresistible. . . . The result is that all the advowsons now in private patronage would have to be bought up at the public expense. Whereupon two questions arise which appear to us almost equally difficult in themselves, and almost equally well calculated to lead towards the result of general disestablishment. The question is—Upon what principle can the process of paying a large sum of money out of the taxes for the purpose of carrying out a reform in the constitution of the Church of England be justified? It seems to us that every argument which goes to prove that the abolition of the sale of advowsons and next presentations is desirable from an ecclesiastical point of view, is also an argument to show that the money required to carry it out should not be found by the public, unless the Church is to be regarded as a public institution, which is just what Dissenters of all colours most earnestly deny. They would say, and say with great force: If the Church is to be disestablished and disendowed, of course we should admit that all vested interests must be dealt with fairly and even generously. For the sake of getting rid of an institution of which we cordially disapprove, we are quite willing to pay to the owners of advowsons the fair market value of their property; but we are not willing to consent to have the people at large taxed in order that an abuse may be removed from the Established Church, and that it may be placed on a sounder footing than that on which it stands at present. The result is that if a serious effort is made to abolish purchase in the Church it will be found that there is a serious defect and scandal in that body which cannot be removed unless the Church is disestablished. . . . Even if the question of money were to be settled, a question of still greater gravity would remain behind. This

is the question of patronage. The patronage of the livings of England is at present divided between the Crown, the Bishops, public bodies of various kinds, of which the Chapters and the Colleges in the two Universities of Oxford and Cambridge are the most important, and private persons. It is probably not very inaccurate to say that rather less than half the whole number of livings in England are in private hands. To whom is this patronage to be transferred? It is hardly possible to answer this question without making very deep modifications in the whole spirit and constitution of the Church. It would be practically nearly impossible in these days to confer the right of patronage upon the Bishops, the Chapters, the Colleges, the Universities, or the Crown. Parliament would never consent to increase their power so largely. The only alternative is to be found in some form or other of popular election. . . . . Now to introduce the principle of popular election into the Established Church, and to settle by statute the spiritual qualifications of the voters, would utterly change the character of the whole institution. It would, moreover, have this curious consequence. If in one-half of the parishes of England the clergyman was elected, and if in the other half he was nominated by some public body or other—the Queen, the Bishops, the Colleges of the Universities—it is hardly possible to doubt that the two forms of appointment would come into competition with each other, and that sooner or later the popular principle would encroach upon the principle of nomination. *To deprive public bodies of their patronage is a step which need not be followed by compensation.* The result of this would be to revolutionize the Church and to change the whole face of ecclesiastical politics. It is incredible that people should be authorized by law to elect their clergy without being authorized in one way or other to regulate their doctrine and their ritual."

The case could scarcely be more clearly or temperately put, and the reasoning—in which we cannot detect a flaw—will, we hope, be carefully weighed by our friends. A conjunction of circumstances add to the gravity of the situation. First of all there is the huge scandal of the Liverpool Rectory purchase case, and then almost simultaneously with Mr. Bright's speech comes the mournful news that the Bishop of London has surrendered at discretion to the All-Saints' Ritualism, and this untoward fact, coupled with the action of Bishop Selwyn at Goldhill, proves to demonstration that the Church of England has nothing but ruin to expect at the hands of the Bishops; for, while one right reverend prelate scatters a Protestant flock by thrusting a Ritualist upon them, another fears to offend a Ritualistic flock by giving *them* a sound Protestant. Thus, those who are bound by their sacred office and by their official vows to handle it discreetly, are burning the good old Protestant candle of the Church of England at both ends, and the mischief grows, and will continue to grow, despite the puny efforts now making in high places to check it. Worst of all, it is rapidly becoming not merely an ecclesiastical, but a *class* question; the rich and the great sympathising with the Ritualists, and the classes below them taking the opposite side. How such a struggle is likely to end, all history—English history especially—tells us in no faltering voice, but a struggle, for weal or for woe, there must inevitably be. And this points to the paramount duty of securing betimes good Protestant candidates, and having them in readiness for the next general election. In this way we may perhaps—under God's blessing—avert the fall of the Church, while we shall certainly strengthen the hands of the State. The question has other aspects—such as the financial considerations raised by Mr. Fawcett in his Brighton speech—but the above may suffice for the present.—*The Rock.*

"THE BLOOD."

BY REV. L. R. DUNN.

Among a certain class of thinkers and writers at the present time there is a manifest repugnance to the idea of blood. Various reasons are given for this. Those who call themselves "liberal Christians" say that the idea of blood as an atonement for sin represents God as implacable, and is at war with their favourite notion of the fatherhood of God. Hence the mere mention of the blood of Christ as atoning or cleansing is exceedingly offensive to them. The editor of the *Liberal Christian*, in a review of a Baptist hymn-book some time since, said "Scores of hymns are so saturated with 'the blood of Christ' that the sanguineous currents seem to drip from every line." And he instances that familiar hymn which is being sung over all the world and in almost every language, "There is a fountain filled with blood," etc. He further says, "What could be worse than the following: 'Alas; and did my Saviour bleed'"? This, perhaps, is only what we might reasonably expect from such a source.

But on reading in the *Methodist* of last week a Lecture-room Talk of Rev. H. W. Beecher, we were somewhat startled to find in it the following language, spread abroad before our Methodist people, without note or comment, as suitable pabulum for their spiritual nourishment. A brother had spoken of his unrest until he got hold of this text: "The blood of Jesus Christ cleanseth us from all sin." To this Mr. Beecher replies, "That thought of blood never did me the least good in the world. The idea of blood is not to my taste; it pertains to the old sacrifices; the sheep or animal was killed, and priest, people, and everything was spattered with the blood. I do not use that text."

Now if this were merely a matter of taste, it might be thus easily and glibly disposed of. But it assails a vital truth in the theology of all Protestant Christendom—a truth that is fundamental in all Christian doctrine. It is not only the Old Testament system which speaks of blood, but it is everywhere referred to in the New Testament as the foundation of our salvation. And, indeed, all the sprinkled and "spattered" blood of the old sacrifices was meaningless and valueless only as it had reference to the blood of the Lamb of God. The Son of God himself, and all his apostles, with all the Church on earth and in heaven, declare that the blood He shed is the only source of pardon and eternal life.

The New Testament presents before us a sevenfold virtue and value of this precious blood: 1. "We have redemption through his blood, even the forgiveness of our sins." 2. "Being now justified by his blood." Rom. v. 9. 3. "Washed us from our sins in his own blood." Rev. i. 5. 4. "Made nigh by the blood of Christ." Eph. ii. 13. 5. "Having made peace through the blood of his cross." Col. i. 20. 6. "That he might sanctify the people with his own blood." Heb. xiii. 12. 7. "They overcame by the blood of the Lamb." Rev. xii. 11. And in these relations that blood is spoken of about thirty times by Christ and his Apostles. Not only so: the whole Church on the earth and in heaven is ever uttering a song that is burdened with the idea of blood. That idea may not be according to the taste of Mr. Beecher, nor of the so-called liberal Christians; it may not have done him or them "the least good in the world," but the saints below and the saints above speak of it far differently from this. This chord St. John struck with the plectrum on the dreary isle of Patmos, and the whole Church has been ringing with its music ever since—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." And this is in entire harmony with the grand anthem of the heavenly world: "Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." In this anthem, "ten thousand times ten thousand, and thousands of thousands" join, while "every creature in heaven, and on earth, and under the earth," responds in "blessing, and honour, and glory, and power," while "the four beasts"—living creatures—ever say "Amen."

But why all this dislike on the one hand, and distaste on the other? Do not those who speak thus often utter similar language in reference both to the Church and national interests? Do they not applaud to the echo the sentiment of Kossuth, "It has always been the fate of liberty to be baptized in blood?" Do they not often say that "The blood of our Revolutionary fathers bought the liberties which our nation enjoys?" Do they not still more frequently proclaim that "The foul blot of slavery was washed out from our national escutcheon by the blood of the hundreds of our brave men who fell in our recent struggle?" If, then, they delight to say and sing that the blood of our fathers delivered us from the thrall of a foreign yoke, and the blood of our sons and brothers washed out slavery's foul blot, why do they object when we say and sing with the Apostles and early Church—with the whole Church on earth and in heaven—"We have redemption in His blood;" "We are washed from our sins in His own blood?"

It is, however, occasion for great rejoicing that the very truths which scientific infidelity, liberal Christians, and liberal thinkers of the present day so much object to as the idea of a personal God, of the power of prayer, and of the preciousness of the blood of Christ, are the very things which are dwelt upon now by the Church of God with greatest interest and delight. Never was the faith of the Church so strong in a personal and present God; never was the power of prayer so fully understood and realized; and never was the precious blood of Jesus Christ sung by so many tongues, and its cleansing power felt by so many hearts.

The blood of Christ has been the hope and trust of God's saints in all the ages. When the devil attempted to frighten Luther into despondency or despair by the long catalogue of his sins, he triumphed by telling him that all was written over by the blood of Christ. When a student stammered out to the dying Bengel, "The blood of Jesus Christ, his Son, cleanseth us from all sin," he answered, "That is the very word I want: it is quite enough." Butler, the immortal author of the "Analogy," said in his last hours, "I have read those words a thousand times, but I never felt their meaning as now." Captain Hedley Vicars, while ministering to his men who were dying by scores of the black fever and cholera, wrote to a friend, "Should I die now, my only confidence is in the cross of Christ, and in the knowledge that the precious 'blood of Jesus Christ cleanseth from all sin.'" Countless testimonies might be adduced to the same blessed truth.

How grandly the lion-like Krummacher, late Chaplain of the Emperor William, exclaimed, "What avails the blood of Christ?" "It avails," he answers, "what mountains of good works heaped up by us, what columns of the incense of prayer curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids, never could avail: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

Helps us to cleanse ourselves, perhaps?

No, it cleanseth us.

Furnishes us the motive and the obligation for us to cleanse ourselves?

No, it cleanseth us.

Cleanseth us from the desire of sin?

No, cleanseth us from sin itself.

Cleanseth us fron the sin of inactivity in the work of personal improvement?

No, from all sin.

But did you say the blood does this?

Yes, the blood.

The doctrine of Christ you must mean?

No, his blood.

His example it is?

No, his blood, his blood!

However, then, others may have no taste for this theme, however others may dislike it, and still others may scorn it, let us keep singing:

Thou dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Are saved to sin no more.

—*The Christian Advocate.*

REVIVAL OF THE INQUISITION IN ROME.

LETTER FROM REV. W. C. VAN METER.

"Whom the gods would destroy they first make mad" is being illustrated by the "infallible" Pio Nono.

Father Grassi, who for thirty-six years performed successively the duties of priest, confessor, curate, mitred abbot, Lent-preacher, and lastly, incumbent of the great Basilica, Santa Maria Maggiore, has cast down robes, honour, emoluments, abandoned prospective promotion, and united with the Baptist Church under the pastoral care of Rev. Mr. Wall, of England.

A few weeks ago, with Mr. Wall, he called to bid his associates farewell. It was a scene not to be forgotten. They knew well that he whom they had so long known, loved, and honoured, was sincere. As a loving father he told them of the terrible conflict through which he had passed; why he had given up all and chosen his home with a little company of Christians meeting in a tent, and begged them to consider well his reasons. All were deeply moved; and when he arose they gathered around, embraced, and kissed him. Six of his associates have followed him to inquire *what is truth.* Last week in one day twelve priests called on Mr. Wall to ask for *light.* Among them was a D.D., and a LL.D., and a D.P. Another, the superior of a convent, who on Sunday sent a priest to Mr. Wall for tracts and Scriptures, to distribute among the inmates.

Digitized by the financial assistance of the Government of Maharashtra on 28 February, 2020

For a few days nothing was heard from "headquarters" concerning the "apostate." But last Sunday the silence was broken. The Vatican had decided to try its strength—revive the Inquisition, and make an example of Father Grassi! The "Infallible" comforted a delegation of priests with the assurance that the "apostate" would soon be swept away.

Immediately he was summoned before the Inquisition to recant or endure the penalty. He decided at once to appear, not because he acknowledged its authority, but because it gave him an opportunity to declare the truth before these men.

He applied to the Government for protection, but was advised not to venture, and that if he did go he must bear the responsibility. Rev. Messrs. Wall and Duni called on the Inquisitor-General. He accompanied them, but remained outside so as to be out of danger.

During the interview, the General, learning that he was below, secretly sent an officer saying, "Your friends desire you to come in." Not suspecting the snare, he followed—not, as he thought, to where his friends were, but to another part of the Inquisition.

By some means the door was open, and Mr. Wall caught a glimpse of him as he passed. The treachery flashed across his mind, and he called to him to instantly escape, which he did. Of course "nothing wrong was intended."

Another interview was appointed for nine o'clock the next morning. Father Grassi, assisted by Mr. Wall and a priest who is a prominent professor in a college in Rome, spent nearly the whole night in preparing his vindication.

In the morning, after bowing together and committing all to God, we started for the Inquisition. Father Grassi took my arm, and as we walked along the Via del S. Uffizio (Street of the Holy Office) thinking of our brethren who had preceded us, but who never returned, I reminded him of our Saviour's words, "Fear not them who kill the body," etc. (Matt. x. 28—32); and of the precious encouragement, "Let not your heart be troubled," etc. (John xiv. 1, 2). Arrangements had been made for friends to stand in the street ready to render assistance if needed. Four of us went in. We were promised permission to be with him, but they desired to see him alone a moment first.

He had been advised not to trust himself in their hands, but now came a trial of moral courage such as Nehemiah experienced when he refused to shrink from danger, asking, "Shall such a man as I flee?" and Luther, when he said, "I will go to Worms though the devils are as thick as the tiles on the house." Grassi entered alone, and the door was shut. We could only beg God to keep him and enable him to "open his mouth boldly," and declare the truth.

Soon loud and earnest talking was heard. Again and again admission was demanded and promised, but not granted. For nearly an hour we waited, then the door opened, and our brother was with us again. Taking my hand and pressing it to his heart, he said with deep emotion, "*E finito! E finito!*" "It is finished! It is finished!"

Significant words! The Vatican had determined to revive the most infernal institution ever devised by diabolical ingenuity, and try its power upon one who had so long been a favourite. This was its *first* attempt, and I greatly mistake if Grassi's words will not be found applicable to the "Most Holy Roman Universal Inquisition."

He is calm, tender, humble, and modest, yet firm and fearless. Not often do we witness such moral heroism. Alone he stood before his inquisitors, declared the truth, entered his protest, denounced their iniquities, defied their power, and scorned their anathemas. To give you a more correct idea of the man, I give a few closing sentences of his defence. Think of him alone, unprotected and in such a place. Warming up into the holy enthusiasm of Stephen, the first Christian martyr, and turning upon his inquisitors, he said—

"O you inquisitors, pontiffs, cardinals, and prelates, God speaks to you! To what have you brought the true church? She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded, and crucified by your doctrines, superstitions, and immorality, and sealed her doom by your blasphemous 'Dogma of Infallibility.' Hear what God says to his suffering children—'*The God of peace shall bruise Satan under your feet shortly.*' Do you not tremble at those words? Who but Satan instigated and inflicted the tortures in this place? Oh, could these walls, within which so many have been burned, speak—could this roof but echo back the cries of agony from your innocent victims, and the vaults beneath us reveal the corpses of those who have been buried alive, no other sentence of condemnation would be required.

"But the breath of God has for ever extinguished the fires of the Inquisition, and swept away your power; therefore I stand before you to-day, and declare these truths, while you dare not touch a hair of my head! Yes, God has begun the work, and soon this tribunal, these walls and instruments, will be bruised under our feet, and scattered as ashes to the four winds, proclaiming to the world that the 'Most Holy Universal Roman Inquisition' is dead—dead, because God has crushed it under the feet of his children.

"O ye obstinate ones, hear me! Hear one of your own brothers, who has said mass, and confessed, and preached with you. Weep not over me as 'dead.' I am not dead, but among the 'living,' and stand before you to announce the resurrection of that church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy, and tyranny, flee before her!

"Farewell, church of my youth! Farewell, companions of my ministry! Alas, alas! it has been a ministry of *destruction!* Oh, if my word has yet any weight with you, I beseech you to open your eyes to the light—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers to you!"

Well may they gnash their teeth upon such a man. Let prayer without ceasing be offered in behalf of this dear brother.—*The Christian.*

TELEGRAPHIC NEWS.

London, December 5th: The Captain-General of Cuba has telegraphed to Madrid that it is impossible to immediately surrender the *Virginius*, the public being opposed, and the attempt would cause a frightful commotion. The Captain-General resigns.

6th: The 16th Regiment of Infantry has been ordered to Chatham instead of the Cape Coast.—H. M.'s Troopship *Serapis* has collided with the *Paladin*, and returned to Malta to be docked. The *Paladin* has been beached.

Paris, 5th: After a fortnight's balloting, the Committee of Thirty to report on constitutional bills has been formed, consisting almost wholly of members of the Right.

6th: The Public Prosecutor has concluded his address: he demands the military degradation and execution of Marshal Bazaine.

Washington, 6th: The promise of Spain to deliver up the *Virginius* yesterday is unfulfilled. The Cabinet have nevertheless resolved to extend to Spain the utmost indulgence in their power, and to refer to Congress the question of ultimate action.

London, 7th: Sir Garnet Wolseley has been ill for five days with a slight fever. He is better now and preparing to advance.—The feeling in Cuba is calmer, and the people are willing to deliver the *Virginius*.—H. M.'s Troopship *Crocodile* has passed through the Suez Canal, homeward bound

8th: A recent order from the War Office requires a stringent declaration from officers retiring or exchanging, formally disclaiming monetary transactions in connection with their commissions.—An article has appeared in the *Times* expressing surprise at the resignation of Sir George Campbell.—The bombardment of Cartagena continues, and the town suffers severely.—In London telegram of 2nd inst. instead of "and the prohibition" please read "to the prohibition."

Washington, 9th: Congress is supporting the Cabinet in refusing to recognize the belligerency of the Cubans. General Sickles has resigned: his conduct is disapproved of.

London, 9th: The British exports from the United Kingdom for the past month amount to £20,000,000, showing a decrease of £2,525,000. The total imports amount to £30,000,000.—A deputation from the Health Commission waited yesterday on Mr. Stansfield with the object of urging on Government the necessity of legislating to stop the importation of spurious teas. Mr. Stansfield promised to give the matter his earnest consideration.

10th: Mr. Mills, a Conservative, has been elected member for Exeter by a large majority.—The latest telegrams from Havannah state that the authorities have agreed to surrender the *Virginius* on the 18th of December.—President Grant approves of the conduct of General Sickles, and refuses to accept his resignation.

Paris, 10th: Marshal Bazaine has been condemned to military degradation and death.

Rome, 10th: The Consistory has appointed the 22nd inst. as the day for nomination of Cardinals.

London, 10th: At the investiture of the Order of the Star of India at Windsor the following appointments were made:—To be Knights Grand Commander—General Sir John Low; General Sir N. Bowles Chamberlain.—To be Knights Commander—Alexander Arbuthnot, General Lumsden.

11th: Marshal Bazaine, having been condemned to death and degradation, ceases to belong to the Legion of Honour. His Judges unanimously recommended the Marshal to mercy.—Luie, who gave evidence at the Tichborne trial, has proved to be a former convict. Chief Justice Cockburn has ordered his prosecution for perjury.—Messrs. Rothschild have just issued a Hungarian loan of seven and a half millions sterling.

PASSENGERS ARRIVED.

Per P. and Str. *Pera, December 5th:*

From Southampton.—Mr. G. M. Galley; Mr. W. E. Rose, and 2 infants; Major Lyons; Mr. Sinclair; Mr. D. E. Wilmet; Mr. A. Jungthers; Mr. H. Mainwaring; Mr. Blackbrom; Mrs. and Miss Hatch; Mrs. Ellis and infant; Capt. Blake; Mr. B. S. Carver; Mr. W. Morement; Conductor Cronaldy; and Mrs. Warder and infant.

From Venice.—Capt. and Mrs. Lewis; Major and Mrs. Carr; Capt. Stock; Mr. and Mrs. Orgill; Mr. and Mrs. Hearn and infant; Mr. and Mrs. Hubbard; Capt. and Mrs. Gordon; Lieut.-Col. Babbage; Mr. H. C. Bell; and Mr. J. M. Sale.

From Ancona.—Mr. B. S. Smith and Mr. H. N. Garsden.

From Brindisi.—Mr. J. H. Rose; Mr. J. Rutherford; Messrs. S. S. and T. M. Hubbert; Mr. A. Howell; Capt. Bloomfield; Mr. P. Donaldson; Mr. Maitland; Mr. Raikes; Mr. Sheldon; Mr. Wyatt; Mr. McQueen; Mr. and Mrs. Herbert; Colonel Douglas; Mr. Fry; Mr. Logan; Mr. Wind; Mr. Weber; Mr. Severin; Mr. Bull; Mrs. Thompson; Mr. T. Blair; and Mr. W. Herbert.

From Suez.—Mr. and Mrs. Alsen; Mr. W. Doerr; Mr. A. Wedakarrick; Mr. A. Staffenbergen; Mrs. Methven and infant; and Mr. John Boilt.

Per Str. *Vasco de Gama, December 7th:*

From London, Nov. 4th: Mr. and Mrs. Steel; Captain Chadwick; Colonel and Mrs. Huxham; Mrs. Beyts; Miss Nixon; Miss Rankin; Mrs. and Miss Harrison; Mrs. Austin; Captain and Mrs. Lechmere; Miss Norris; Mr. Crawford; Miss Higgs; Mr. Blanshart; Miss Swartz; Mr. Barrow; Colonel and Mr. Hugh Rose; Miss Forsyth and servant; Mr. and Mrs. Webb; Mr. and Miss Kidd; Mr. G. W. Mossop; Colonel Fairbrother; Captain Nicholson; Mr. and Mrs. C. L. Bell; Mr. Jacob, two children, and ayah; Mr. J. J. Curnin; Mr. R. L. Davies; and Lieut A. L. Denis.

Per Str. *Lombardy, December 8th:*

From London, Nov. 8th: Colonel and Mrs. Lyons; Miss Lyons; Mrs. Wake and child and European female servant; Mrs. Chapman and infant; Mr. and Mrs. Milman, two infants, and European female servant; Mrs. Taylor and two Misses Taylor; Mr. and Mrs. Wicks and infant; Mr. Lockett; Mr. Nimmo; Mr. F. Mody; Mr. O. Weyton; Mr. Rainier; Colonel Smith, C.B., Mrs. Smith and native male servant; Mrs. Harrison; Mr. T. Wild; and ten native servants ex *Delhi* from Aden.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, December 8th:*

For Southampton.—Mr. W. E. Kinsey, C.S.; Mrs. R. B. Kinsey; Mrs. Hatfield; Mrs. Cakebread; Mr. Allan Baillie; Mr. R. Bleukinsop; Mr. J. Davis; Mr. W. Hardwick; Surg. H. Grimsey; Mrs. Nairne; Mrs. Morrison; and Colonel and Mrs. Fellowes.

For Brindisi.—Capt. B. E. Gowan; Lieut. W. G. Ross; Col. F. E. Kempster; Dr. T. B. Beatty and child; Mrs. Galloway and infant; Mr. G. H. Johns; Mons. Michea; Mr. G. Debnam; Mr. Grant; and Mr. Parkes.

For Venice.—Mrs. Field; Hon'ble Mr. Justice Gibbs and lady; Mr. J. S. Mackenzie; Mr. J. S. Van Reesima; Capt. W. M. Campbell; and Surgeon Hazlett.

For Aden.—Capt. Christie and Lieut. H. J. Daubeny.

For Suez.—Mr. Farley and friend and Aga Mahomed Sadduck.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGES.

GERRARD—CHAMBERS—December 4th, at St. Thomas' Cathedral, Bombay, by the Venerable the Archdeacon Leigh-Lye, Arthur Staples Gerrard, Esq., to Edith Charlotte, third daughter of Charles Chambers, Esq.

GRAHAM—CAMERON—December 6th, at the Cathedral, Bombay, by the Venerable Archdeacon C. H. Leigh-Lye, James N. Graham to Jean Rose Fraser Lovett, third daughter of the late W. Lochiel Cameron, Esq., Surgeon Major, R. H. A.

PEILE—ORGILL—December 8th, at Byculla Church, by the Rev. G. C. Reynell, M. A., Arthur Edward Peile, Esq., to Jeanie, eldest daughter of J. J. Orgill, Esq.

MARTIN—BARCLAY—December 10th, at the Cathedral, Bombay, by the Rev. F. L. Sharpin, George W. K. Martin to Rose Caroline, eldest daughter of G. Barclay, Esq., Chief Commissioner's Office, Nagpore, C.P.

DEATH.

MENESSE—At Bandora Hill, at the residence of her son, Madame Marie V. Menesse, relict of the late Capt. J. Michael Menesse, of the French Army, aged 82 years.

Advertisements.

BOMBAY SCOTTISH ORPHANAGE SOCIETY.

THE Annual Public Examination of the Bombay Scottish Orphanage Society's School will be held at the Institution, at Mahim, on Saturday the 20th instant, at 4-30 P. M. The public are invited to attend.

The Annual Meeting of the Subscribers will be held at the Institution at 4 P. M. to receive the report of the Committee, to elect Office-bearers for the coming year, &c.

FRANK A. SPENCER,
Honorary Secretary.

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